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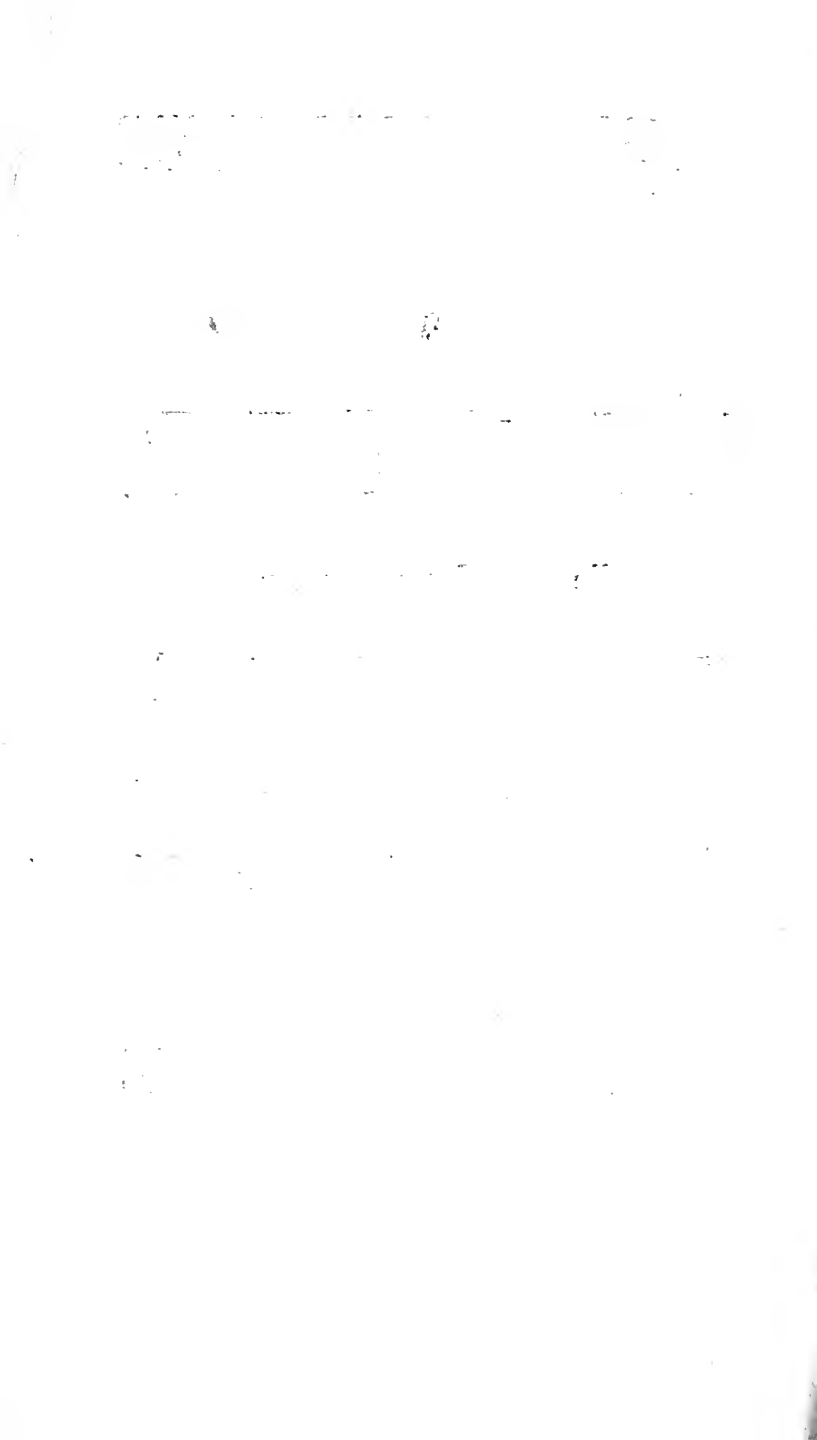


A
LETTER

To the REVEREND
DR. *C O D E X*,

On the Subject of his modest
INSTRUCTION to the CROWN.





LETTER

To the REVEREND

DR. CODEX,

On the Subject of his modest

INSTRUCTION to the CROWN,

Inserted in the

DAILY JOURNAL of *Feb.* 27th 1733. From
the Second Volume of *Burnet's* History.

The Second EDITION.

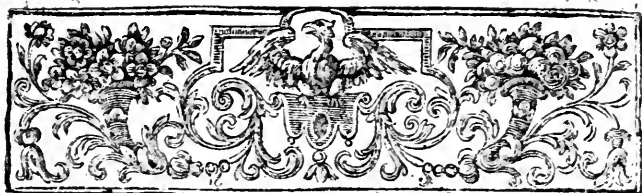


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Reverend SIR,



HE Vacancy now in the Church hath been long unsupply'd, and the World have beheld this Accident with that Regard which is so justly due to *Supreme Authority*. No Man hath presumed to allow himself Liberties on this Subject beyond the decent Bounds of *private Animadversion*; and to those reasonable Limits such Persons as are the *most tenderly* interested in this Affair, would have restrain'd their Reflections had not You, Sir, made your *Appeals to the Populace*, as privileg'd *beyond other Men*, how much soever above you in Rank, or Dignity, or Merit.

What I mean by your making Appeals to the Populace is best to be explained by reciting a Paragraph inserted by your Direction in the *Daily Journal* of February the 27th. Your Care and Expence, at all Times bestowed in so judicious a Manner, can never be too much applauded, but it deserves a most particular Acknowledgment, that you should be at the Trouble and Charge of informing the Publick, in a *Paper of Coffee-House Intelligence*, that “ In the second Volume of *Bishop Burnet's History*, p. 119. publish'd a few Days since, there “ is this REMARKABLE Passage, viz.

B

“ The

“ The State of *Ireland* leads me to insert here a
 “ very particular Instance of the QUEEN’s pious
 “ Care in the disposing of Bishopricks. Lord
 “ *Sidney* was so far engaged in the Interest of a
 “ Great Family of *Ireland*, that he was too easily
 “ wrought on to recommend a Branch of it to a
 “ vacant See. The Representation was made with
 “ an *undue Character* of the Person ; so the Queen
 “ granted it ; but when she understood that he lay
 “ under a *very bad Character*, she wrote a Letter,
 “ in her own Hand, to Lord *Sidney*, letting him
 “ know what she had heard, and order’d him to
 “ call for *six Irish Bishops*, whom she named
 “ to him, and to require them to certify to her
 “ *their Opinion* of that Person. They all agreed,
 “ that he labour’d under an *ill Fame*, and ’till that
 “ was examin’d into they did not think it proper
 “ to promote him, so that Matter was let fall. I
 “ do not name the Person for I intend not to leave
 “ a Blemish on him, but set this down as an Ex-
 “ ample fit to be imitated by *Christian Princes*.”

This prudent and *modest Instruction*, which you
 thus have set forth for *Christian Princes*, will un-
 doubtedly draw *their Acknowledgments* as well as
 mine in your Favour. To Persons of *their Distin-*
ction, who cannot have the Leisure, or Opportunity,
 or Inclination of *tracing your Steps* as I have done,
 the Consideration, that none but you could be *suffi-*
ciently interested to set forth this REMARKABLE
Paragraph, as you call it, and that none but you
 could possibly consider it as REMARKABLE more
 than any other Paragraph : This will to them be as
 proper a ground for *their Thanks* as if they were
 in the same Light with myself, and possessed the
 same Evidence which I am Master of, concerning
 the Person who handed it to the Press, and paid for
 its being inserted in that Paper.

If

If the Merit of so much Zeal to find out *fit Examples for the Imitation of Christian Princes*, could admit of any Allay, it might possibly be objected to the Manner of such a Procedure, that *Princes* may be apply'd to by much more *decent Means* of Information, than by a *Paragraph* inserted in a *Common News Paper*, for the *Amusement of Coffee-Houses*. It may be objected, that the *Dignity* of *Princes* forbids any particular Subject to *dictate* publickly to their Conduct, or to make that *Counsel* publick which he submits to their *private Consideration*: That to exhibit *Instructions to Princes* for the Exercise of any particular *Prerogative*, or for the Decision of any *depending Contest*, and to do this in *one of the Daily Papers*, is a rude Attempt upon the *Liberty of the Royal Judgment*; an Attempt that rather *prescribes to Princes* than *advises* them; an Attempt that lays a *Foundation for Clamour and Abuse*. It doth not so much convey Matter of Consideration to *Princes* as it points out a *Matter of Censure* to partial *unexamining Men*; so that the *Prince* who is thus DIRECTED by a *publick Advertisment of an Example fit for him to imitate*, must either descend to publish *minute Accounts* in Justification of his own Conduct; or if he act otherwise than the *Instruction requires him to act*, he will be reproach'd for the free Use of his own Judgment in the Exercise of his own lawful Authority, and will be said to have acted contrary to an *Example fit for all Christian Princes to imitate*.

Give me leave, Sir, to warn you on this Head with all the Caution of a Friend. You convey to the World a Paragraph *suggesting the Character of a Person* whom you do not approve, to be very BAD; you insinuate that he *labours under an ill Fame*, endeavouring thereby to draw the Displeasure of his Prince upon him. You ought to be strictly careful on a double Account in all Attempts of this Nature,

that you *do not indulge* your own *Malice against* such *Persons as you accuse*, and that you *do not furnish* Matter to the MALICE of others *against those Princes whom you thus propose to influence*.

If you, Sir, should ever have had the Honour and Happiness of *free Approaches* to such Princes, it may still enflame the Charge against you, that you take the Freedom of *instructing* them in their Behaviour by *Paragraphs printed in News Papers*: And perhaps *some Princes* would be of Opinion, that a Person who knew no better how to employ the *Privilege of advising them*, should for the future have *no other Means of conveying Advice to them*.

If such a *Paragraph* can be REMARKABLE *more than any other*, if such an *Example* can be *fit for Imitation more than any other mention'd by the Reverend Historian*, it can be so in no other View than this, that particular Princes have now a *parallel Case* before them. And if you mean any thing at all, you must intend to suggest, that there is a *present Recommendation to a vacant See* which appears to you in the same Light with *Lord Sidney's Recommendation to a Bishoprick in Ireland*. You thus suggest that a GREAT COUNSELLOR of the Crown hath recommended a Person to the *Favour of the Crown*, with an *undue Representation of his Character*; That such Person *lays under a very bad Character*; that he *ought not to be promoted till Six Bishops have certified their Opinion of him*; that if *they* these Six Bishops agree he labours under an *ill Fame*, he is not to be promoted. And this is set down as an *Example fit for Christian Princes to imitate*.

If this is a Method of TRYING and STIGMATIZING CHARACTERS that I should make Exceptions to, I would not be understood to reflect at this Distance of Time, on the Wisdom or Justice of that excellent QUEEN under whom this first Instance

stance happen'd. We can have no other Lights of such a Transaction, than what this *Paragraph in Burnet's History* affords us; and we may in Charity believe, that the Accident was circumstanced as he relates it to have been, that the Person set aside *did labour under an ill Fame*; that the QUEEN heard it from no *malicious Whispersers*, or *interested Tale-bearers*; that it could not answer any *selfish Purpose* to represent him as one of a *bad Character*, if he really *deserved a good one*; and that the *Six Bishops* who were refer'd to, and who certified their ill Opinion of him, were equal *unbias'd indifferent Judges*, incapable of any Intention *to shake off their due Dependency on the ROYAL SUPREMACY*; incapable of any Scheme or Project *to turn their Hierarchy into an ARISTOCRACY*; incapable of setting on Foot a Cabal *to take the Nomination of Bishops to themselves in Prejudice and Dishonour of the CROWN*; incapable of any *malicious Design to defame and stigmatize all Men, however virtuous or deserving*, who would not conform to the Obedience required, and become subservient to the *Intrigues* carried on by such a *spiritual Cabal*; incapable likewise of being the *Creatures and Slaves* of a *proud, ambitious and mercenary PRELATE*, who aspired to engross *Ecclesiastical Power*, and to usurp on the sacred *Prerogatives* of the KING his Sovereign.

I make these *liberal Concessions* in Favour of those *six Bishops*, because however willing I am to think candidly of their Certificate, *that the Man whom they set aside labour'd under an ill Fame*, yet it is too plain, should such a Method prevail of trying and *disqualifying* Candidates for Ecclesiastical Preferments, it must give a dangerous Scope to all the Practices which I have enumerated, and therefore I do not think it a *fit Example for Christian Princes to imitate*, nor a *fit Example for a free People to be fond of*.

I need

I need not tell you, *Sir*, how odious the *Cabals of Ecclesiasticks* are to the *Laws* of this Kingdom; you very well know the *LAW* that restrains the *B—ps* from meeting together without the King's Authority in any Company beyond a certain Number; you know the *SUPREMACY* which you have all sworn to maintain in the Crown; you likewise know, that in virtue of *this Prerogative*, the Crown hath an *uncontroulable Power* of making *Bishops* and *Dignitaries* in the Church, which before the Reformation *Ecclesiasticks* had wickedly encroached on, pretending to the Right of *electing* one another, and that the *Confirmation of such Elections* belonged to a *SOVEREIGN PONTIFF*: All which, *Sir*, you have renounced by your *Oaths*, are *ipso facto* *EXCOMMUNICATE*, if you pretend to any such *exorbitant Power*, and incur the *Penalties of a Premunire*, whereby you forfeit your *Goods* and *Chattels*, the *Revenue of your Lands*, and the *Liberty of your Person*.

It avails nothing at all in Sense or Justice, or to the Safety of Mankind, that these wise Provisions were made by our Ancestors, if *B—ps*, eluding the *Laws*, and their *Oaths*, shall ever claim that Power from the Grace of the Crown, which they renounce all Right to by the most solemn Sacraments. It would be a much more dangerous Practice than any which can be attempted, because at the same Time that it might seem to acknowledge the Force of the Law, it would destroy the Effect of it, and whilst it might speciously submit to the Forms of the Constitution, would subvert the Foundation of it.

You will therefore allow me, *Sir*, to consider this Scheme of trying all Candidates for Preferment in the Church with more Indignation, as it tends to give a Junto of *B—ps* a *NEGATIVE* upon the Nomination to any *Bishoprick*, than it might be proper to express with Regard to that *Malice* and
De-

Defamation which may at any time be employed to deprive a *particular Person* of the *Advancement intended* him.

It must be admitted, that nothing can be more *cruel, dishonest, and detestable*, than to *DEFAME* an *innocent Man*, and to fix, by malicious Arts, an *ill Fame* upon him, in order to make him *lose his Preferment*. But there are *Views and Designs* which may be the *Motives* of such an Attempt, and which will make it infinitely more *alarming* than any *Hardship* done to a single Person. There may be the *Project* of bringing all *Promotions in the Church* into the *Hands* of a few ambitious *arbitrary Churchmen*, so that the *highest Counsellor* of the *Crown* shall not recommend the *Friend* whom he *best loves*, and the *Man* whom he *most approves*, without exposing *such Person* to be *DEPRIVED* of his *Reputation* by those who may be *averse* to his *Advancement*: And the *PRINCE* on the *Throne*, if he shall espouse the *innocent Party*, after such *Reverend Defamers* have testified their *Dislike* of him, shall be exposed to the same *Ecclesiastical Malice*, nay shall be set forth to all his *Subjects*, by one who is the *Creature* of his *Power*, and the *Abuser* of his *Favour*, as an *EXAMPLE* not fit for *Christian Princes* to imitate.

It is Part of the *Impeachment* of the *House of Commons* against *ARCHBISHOP LAUD*; *Article VI.*
 “ That he *traiterously* assumed to himself a *Papal*
 “ and *Tyrannical* Power, both in *Ecclesiastical* and
 “ *Temporal* Matters, over his *Majesty’s* *Subjects*
 “ in this *Realm of England*, and in other *Places*,
 “ to the *Disberison* of the *Crown*, *Dishonour* of his
 “ *Majesty*, and *Derogation* of his *Supreme Authority*
 “ in *Ecclesiastical* Matters.

The *COMMONS* proceed in the *Eighth Article* of that *Impeachment*, to charge him, “ That for
 “ the better advancing of his *traiterous Purpose*
 “ and *Design*, he did abuse the *great Power* and
 “ *Trust*

“ *Trust* his Majesty repos’d in him ; and did
 “ INTRUDE UPON THE PLACES OF DIVERS
 “ GREAT OFFICERS, and upon the Right of other
 “ of his Majesty’s Subjects, whereby he did
 “ PROCURE TO HIMSELF THE NOMINATION OF
 “ SUNDRY PERSONS TO ECCLESIASTICAL DIG-
 “ NITIES, *Promotions and Benefices* belonging to
 “ *his Majesty*, and divers of the Nobility and
 “ Clergy, and others ; and hath taken upon him
 “ the *Commendation of Chaplains to the King*, by
 “ which means, he hath prefer’d to his Majesty’s
 “ Service, and to *other great Promotions in the*
 “ *Church*, such as have been *Popishly affected*, or
 “ otherwise, *unsound and corrupt*, both in *Doctrines*
 “ and *Manners*.”

I chuse, Sir, to cite these Articles for your Con-
 sideration, to shew you the Sense and *Judgment of*
Parliament, on the Matter before us ; and if it
 should ever appear in a *National Enquiry*, that
B——ps have assumed to themselves the Nomination
 of BISHOPS, that they have haughtily and arbitra-
 rily claimed the sole Right of advising and recom-
 mending in *Ecclesiastical Promotions*, pretending that
 the highest Councillor of the Crown, hath no Right
 to offer his Advice, on such Occasions, it may beget
 a Question, which I am afraid, some Persons will
 know not how to answer.

For Instance, if an insolent domineering Prelate
 should ever pretend to advance it as his Right,
 to nominate Bishops in the Manner as the LORD
 HIGH CHANCELLOR OF GREAT BRITAIN ad-
 vises the Crown, in the Nomination of Judges,
 if he should be arrogant enough to affirm, that he
 might as properly interfere in supplying the Vacan-
 cies of Westminster-Hall, as that Great Officer may
 recommend to Vacant Sees, there can be no Difference
 made between such a Behaviour, and the Case of
 LAUD

LAUD HIMSELF, as described in these *Articles of Impeachment* before us.

The *Clergy of this Kingdom* have sworn to the ROYAL SUPREMACY, and hold all their *Powers, Emoluments and Ecclesiastical Offices*, by the Gift of the Civil Government; and as the *Order of Bishops* arises from the *Institution of Temporal Laws*, its Vacancies are to be supply'd by the *Mediation of Temporal Officers*. You know, Sir, it is the GREAT SEAL alone, that hath any *Virtue or Effect* in the ORDINATION OF BISHOPS. All other Proceedings are *Matters of Form*, and the *Conge D'Elire* itself gives the Clergy *no Claim of Election*; for, if it is not returned according to the Will of the Crown, the *Royal Letters Mandatory* follow and must be obey'd. The *Consecration* itself is an Act of *indisputable Necessity*. The Laws have provided *severe Penalties* against Disobedience of this sort. But the CHANCELLOR, who affixes the *Great Seal* to every Instrument of Election or Creation; HE who by his Office gives *Life* to every Nomination of *Bishops Dignitaries*, and *Churchmen* preferr'd by the Crown, it is his *Right*, and it is HIS DUTY to advise the Crown: It belongs so justly to his Province, that were he to neglect it, there can be no doubt, that, it would be a *Crime in his Conduct*, and he is so far from being restrained as Churchmen are from advising in these Matters, that he is sworn to it when he receives the *Great Seal*, nor ought to affix that Seal in such Cases, until he hath discharged this Duty.

Do you not see that the *biggest Churchman* of this Kingdom was IMPEACHED in Parliament, for that notwithstanding he had taken the Oath of Supremacy, he took to himself the *Nomination of Ecclesiastical Dignitaries*, in high *Dishonour and Dishonour* of the Crown; shall then a subordinate Churchman pretend more Right to advise the Crown

in

in the Exercise of this Prerogative, than his *Metropolitan* is by Law entitled to? And shall he with *superior* Insolence pretend to *greater Right* than the GREAT KEEPER OF THE KING'S CONSCIENCE? Shall such a Person, against the *fundamental Laws of the Constitution*, intrude upon the *Royal Prerogative*? And shall not the CHANCELLOR of Great Britain remember the *Oath* which he swore when the King deliver'd the Seals into his Keeping, "*That he shall not know, or suffer the Hurt or Disheriting of the King, or that the Rights of the Crown be decreased by any Means, as far forth as he may let or hinder; and if he may not let or hinder it, he shall make it clearly and expressly known to the King with HIS true Advice and Counsel*".

You have now Sir seen, that this GREAT OFFICER hath an undoubted Right of *advising*, as well in the *Nomination of Bishops* as of *Judges*; and that *Churchmen* have no Right of interfering in the *Nomination of either*. This is most evident from the *Laws*, and apparent from *Reason*. If the Head of that *learned Profession* is advised with in the *Promotion of Judges*, it is most undoubtedly true, that none are so fit as *Lawyers* to recommend those who are best skilled in the *Science of Laws*; and it can by no Means in the World hurt or endanger the Publick, that they recommend *one another*: On the other Hand it is as true, that the Case is very different in the *Church* where the *essential Qualifications of Priests* being *Charity, Humility, and Christian Piety*, may easily be judged of by the Meanest of the People; where likewise the due Discharge of the Trust reposed in them depends more on their *Honesty and Moderation*, than on their *Learning or School Sufficiency*; and where the Course of *Church Preferment* cannot arise from a *Cabal of Churchmen*, without endangering the *Royal Prerogative* as well as the *Rights of the People*.

It

It would not indeed surprize any Man, who knows the World, if he should hear a *Churchman* pretend that, “ He has *as much Right* to nominate *Judges*, as a *Chancellor* hath to advise in the “ *Nomination of Bishops.*” I fear such *aspiring immoderate* Men, would be glad to nominate one, as well as the other, if it might be permitted them; and considering that *wonderful* CODEX, which you have compiled, I should think it extremely natural, that one of your Talents and Temper, in framing a *System of Law*, should have an extraordinary Passion for introducing a *Set of Judges* to support it. You will give me leave to refresh your Memory, with some Particulars in our History. When *Bishops* nominated *Bishops*, they made themselves CHANCELLORS likewise. When they once encroached so far on the *Rights of the Great Seal*, they soon obtained the *Custody* of it, as the Privilege of their Function. But the *Reformation of the Church*, RESTORED the Authority of the LAW, and when an *exorbitant Churchman*, began to *unravel the Reformation*, he made it a Part of his Scheme, to *subdue the Power of the Law*. He took the *Nomination of Bishops* to himself, he took upon him the Power of *controuling the Courts of Justice*, and as a Commencement of his Claim, in making of *Judges*, he prevailed on the King, to enjoin the *Lord Chancellor*, that *half* of the *Masters in Chancery* should be appointed from among *Doctors of the Civil Law*, because *Civilians* usually practice and officiate in the *Courts of the Bishops*.

This Usurpation of a *Papal and Tyrannical Power*, both in *Spiritual and Temporal Affairs*, to use the Words of the *Commons in their Impeachment* against him, drew the Weight of that Prosecution upon him, and as the Lord CLARENDON wisely observes, THE JUSTICE OF THE KINGDOM, WILL AT SOME TIME OR OTHER, BE TOO

HARD FOR THE STRONGEST OPPOSERS AND OPPRESSORS OF IT.

It is to be hoped, that after so heavy a *Censure* on one who was *Head of his Profession*, for assuming *illegal Powers*, and *unwarrantable Functions*, no *subordinate Churchman*, will ever pretend to act in that Capacity, which if it were a *lawful one*, could only belong to the *Head of his Order*. What would you, *Sir*, say, if ever your Fate should mount you up to the Top of the Ladder Ecclesiastical, and *one of your Suffragans* should assume, in *Exclusion of yourself*, the most *exorbitant Powers*, that any in your own *exalted Station* ever pretended to ; *despising* the Authority of the *LAW* ; *invading* the Rights of the *CROWN* ; *Dictating* to *Lords High Chancellors* what belongs to *their Office* ; and *dictating* to the *KING*, his *Sovereign*, by publick *Instructions in printed Papers*, what *Examples* are fit for *Christian Princes to Imitate*.

I hope, *Sir*, you will agree with me, that if ever any such daring *Pretender to lawless and unrighteous Domination* over us should appear amongst us, it will be our Duty, and I trust we shall neither want Spirit nor Means to defeat him. An honest *Englishman*, and a *dutiful Subject*, must be moved in this Case, by the strongest Dictates, which Love to his Country, or Allegiance to his Prince, can in any Case suggest to him. Whenever an *assuming Prelate*, whose *selfish and arbitrary Views* are as evident, as his *Malice and Cruelty* against all who oppose them ; whenever such a *Prelate* shall lay claim to the *Nomination of Persons to Ecclesiastical Promotions, Dignities and Benefices in the Disposition of the Crown*, the Success of his Attempt must endanger the King, and the Fundamental Constitution. If once he prevail in this Practice, and gain such an *undue Share of Favour*, as to recommend in *supplying vacant Sees*, and to set
aside

aside in such Promotions, ALL who are *disagreeable to himself*, HE WILL BRING THE WHOLE POWER OF THE CROWN IN ECCLESIASTICAL AFFAIRS, INTO HIS OWN POSSESSION ; He will draw all the Church Endowments and Dignities belonging to the Royal Nomination, *within the Circle of his own Creatures and Dependents* ; He will divest the KING of his Princely *Prerogative*, to reward the *Merit* of his most *deserving Subjects*, and to *attach* the Affections and Gratitude of those, who might be most useful to his Service : And when *such a Prelate* hath long proceeded in this Course of advancing to the highest Stations, and the most valuable Promotions, *his own Set of Flatterers and SLAVES*, it will not, I fear, be found that they hold themselves under *Obligations to their Prince*, but to this *Protestant PONTIFF*, who will teach them, that the Power *delegated to them by the Crown*, may be a Weapon in their Hands, *to wound the Prerogative of the Crown*. Whatever *Usurpations* he shall attempt *on the King's Authority*, he will incite them to join with him in, for the Advancement of their *Common Ambition* : And if such Ambition or Insolence shall at any Time be repressed by a PRINCE jealous of his Honour, and justly attentive to the Preservation of the ancient Rights belonging to his Crown, They will threaten to cabal against him ; They will tamper with *Civil Factions*, to revenge the just Rebukes which they may receive from their *injured and offended Sovereign* ; They will contrive *Bargains with Parties*, to distress the Crown for the *Exaltation* of themselves ; They will employ the Weight and Interest of their Temporalities, to make *Divisions* in the *People*, to influence the *publick Councils*, and even *Parliamentary Elections* : Evils, none of which can happen, if the CROWN shall retain to itself *entire*, the EXERCISE OF ITS OWN PREROGATIVES.

GATIVES. For if the *Prince on the Throne*, in any Time to come, shall advise with his *Civil Counsellors*, or resort to his own Knowledge of Mankind, in ALL his *Nominations* to Ecclesiastical Dignities; if he shall constantly promote Men whom he knows to deserve his *Favour*, and to regard him with faithful Affection, if he does this without the Interposition of any *selfish* designing Churchman, however possible it is, that some Mistakes may happen in Particulars, yet on the whole, it is morally impossible, that the Dependance of those he promotes can belong to any Interest but to that of the CROWN; they will owe the Crown their natural Gratitude, and having received the Favour of their Advancement from the King ALONE, none will stand in the way to intercept that Duty and Service which they ought to return him: Whereas if he should suffer his Church Promotions to be modelled by any SINGLE PRELATE, He will see that Prelate vested in a short time with a Power, almost able to controul supreme Authority; He will see the Devotion which ought to be paid to him alone, in right of his Royalty, paid in his high Dishonour and Wrong to a PRIEST, a proud assuming Priest, who will threaten, that if his own Creatures are not advanced, or if any Person, disagreeable to his Humours or Interests, shall be advanced, that he will never be seen in the Court, nor appear in the Service of his Prince; and even that he will arm all the Ecclesiasticks in the Kingdom with Clamour and Fury, to avenge his unchristian Quarrel.

Such a Spirit as this, or any that resembles it, ought to be suppressed with early Care. There is no Service to a Court, that can pretend to palliate the Growth of such alarming Encroachments upon the Power of the Crown, and there is no Encroachment upon the Regal Prerogative, so dangerous

gerous to *Mankind*, to *Civil Liberty*, and *Common Safety*, as the Usurpation of *Ecclesiasticks*. If ever the least Sign of such Encroachment should appear, stop the Progress of it immediately. If indulgent Grace and Favour may at any time suffer it to go too far, let nothing be neglected to restrain it. Nothing can be *too great a Venture*, to risque in the Undertaking. Nothing can be a more *dreadful Hazard*, nay, more *certain Ruin*, than to suffer that it should proceed. If ever its Progress should appear to be *beyond Restraint*, the *Power of the Crown*, the *LEGAL PREROGATIVE* of the KING, is then swallowed up, perhaps, beyond *Recovery*; and the *Prince on the Throne*, who should suffer *his Clergy* to flatter him out of his *most essential* Authority, would find such *FLATTERERS* become his *TYRANTS*, and the Power with which he parted to *oblige them*, would be employed to *distress his Affairs*; nay, to *destroy HIMSELF and his FAMILY*; He would be but the *Cypher of Royalty*; He would be environ'd by the *Power of the Church*, and *ENGROSSED* by a *vile Cabal of insolent Ecclesiasticks*.

It is most evident that the *Growth of this Ecclesiastical Tyranny* would take its rise, Sir, from that *Scheme which you propose for the trying and disqualifying Candidates to Church Preferments*; I must therefore adhere to my former Opinion, that the Example which you advertised for the *Use of Christian Princes*, in the *Daily Journal of February 27*. is *not fit for Christian Princes to imitate*.

I am apt to fear you have made an *ill Application* of an *excellent Treatise* set forth some Years since, by a *reverend and eminent Person*, to conciliate the Minds of the Clergy, when they were divided by a *Commitment of one of their Bishops, on a Charge of High Treason*. This *Letter to the Clergy*, which was published in the Year 1722, is

still preserved in the 24th *Volume* of the *Political State of Great Britain*; and as it is there said, by Mr. *Abel Boyer*, was *generally reported* to have been written by the R. R. Dr. G——N then L—— B—— of L——LN. Now since so great an Authority must have passed into every Man's Hands, it must be confessed, there were *some Passages* in that Letter, which coming from one so deservedly trusted in the *Depth of Ecclesiastical Secrets*, may possibly have misled the Weak and Undiscerning, to entertain false and incongruous Notions of the *Manner in which* our Church is govern'd.

I fear, most worthy Dr. *Codex*, you have imagined, that such a *Scheme* as you have proposed for trying of *Ecclesiastical Candidates*, might one Day or other prevail, because the Rev. Dr. G——n, if he was the Author of that Letter, after he hath said in the first Division of his Discourse, Par. IV. that it had been his Majesty's continual and prudent Rule to Consult or BE DIRECTED by his Bishops, in the Disposal of Preferments of every Rank in the Church, proceeds in this Manner to exult upon the Occasion, "What, says the Reverend Writer, can shew a
 " greater Trust placed in, or Deference paid to HIS
 " Bishops, than to SHARE as it were HIS ROYAL
 " PREROGATIVE WITH THEM, and MAKE HIM-
 " SELF BUT A KIND OF EXECUTOR OF THEIR
 " PLEASURE. — Here then adds the Letter
 " Writer, let us, the CLERGY, Rejoice, &c."

Now should this amazing Passage be thought too much for a modest Clergyman to say, of his own Order or of his anointed Head, should it be thought *stupendous Insolence*, to tell the World that the K—— HIMSELF is DIRECTED by B——ps, that HE SHARES his Royal Prerogative with Ecclesiasticks, and is BUT AN EXECUTOR OF THEIR PLEASURE: Let us ask ourselves at the same Time, hath not this very Clergyman, who writes in this
 Manner,

Manner during *Thirty or Forty Years* past, both *preached* and *sworn to maintain the ROYAL SUPREMACY of the King his Sovereign in all Causes, and over all Persons as well ECCLESIASTICAL as Civil?* And how is *such a Clergyman* to be regarded, when after having entitled himself to *so many Dignities and Emoluments*, by the *Repetition of such Oaths*, he shall, in *Defiance of them*, affirm that the K—— himself, his *supreme Head and Sovereign*, hath been DIRECTED by B——s, who have *sworn to be directed by him*; or that a Prince of *so sublime a Dignity* could ever submit to such *Dis honour and Disberison* of his Crown, as to SHARE his *Royal Prerogatives with his Ecclesiastics*: And what is still more injurious to *Imperial Majesty*, and ignominious to his sacred Character, that HE, our SOVEREIGN LORD THE K—— could ever MAKE HIMSELF to be consider'd and spoken of as BUT THE EXECUTOR OF THE PLEASURE OF PRIESTS!

Were these Expressions ever to be described in the *Language of an IMPEACHMENT*, and in the *vigorous Style of Parliaments*, they would be charged by an HOUSE OF COMMONS, as insolent, wicked and traiterous Words, express'd in high Contempt and Derogation of the Royal Authority, in Diminution of the supreme Dignity of the imperial Crown of these Kingdoms, and highly Disrespectful to the sacred Person of our Lord the K—— tending to infuse *groundless Jealousies* into his Majesty's Subjects, that his *Royal Prerogative* is SHARED, and his *Administration* DIRECTED, to the Prejudice of the People, and to the Dis honour of the Crown, and tending to *lessen that Reverence* which all his Majesty's Subjects owe to *Him their liege Lord and Sovereign*.

Yet whilst, the Meaning of this *Reverend Letter Writer* comes under these *alarming Considerations*,

we are still, if possible, *startled* more by what he says in the *second Part* of his Discourse, *Section I. Par. V.* where enumerating the OATHS taken by *Clergymen*, among which the OATH OF SUPREMACY is one, he adds, “ That after this *Gordian Knot* is
 “ fasten’d on the Consciences of Clergymen, which
 “ no Art or Time can loosen, and which nothing
 “ but *Violence* and *Wickedness* can cut, how must
 “ THEY appear to the World? How *black*, how
 “ detestable, if they act *contrary* to this sacred En-
 “ gagement? How much must the *Christian Religion*,
 “ how much must even *Natural Religion* be weak-
 “ ened by such a *Behaviour in the Clergy*? Believe
 “ me BRETHREN, *continues the Writer*, that no
 “ Imputation, no *Stain* can fix so fast to our Church
 “ as this. It is a STAB almost in a vital Part,
 “ and only a *visible contrary* Behaviour in us can
 “ be the effectual Remedy in a Case of so much
 “ Danger.”

Tell, me, Sir, what *your Opinion* must be of a Writer, who, whilst he was cherishing such a *Spirit* and *Disposition* in his own Mind, and whilst he was advancing such *Pretensions*, in the Letter which he was writing, hath in the same Breath loaded them with such a *Weight of Guilt and Infamy*, as the last recited Paragraph contains.

Dr. G——N, or the *Author of that Letter*, was likewise pleased to say in the *sixth Paragraph* of his *first Division*, in this Discourse, “ That it had been
 “ experienced, that IT WAS MUCH SAFER TO LAY
 THE LOINS OF THE LAW UPON A LAYMAN,
 THAN THE LITTLE FINGER OF IT UPON A
 CLERGYMAN.

However possible it is that *vain* and *ignorant* Men may feed their Hopes with such Imaginations, let me as a Friend, warn you not to err on this Head, for if ever *your Practices* shall deserve a publick En-
 quiry,

quiry, or an exemplary Punishment, you will find, as the worthy Lord Clarendon said, that the JUSTICE OF THE KINGDOM will one Day or other be TOO HARD for you, however strongly you may OPPOSE or OPPRESS it.

Do not therefore indulge a Dream which reflects so much Dishonour on the *Justice of the Kingdom*. Do not imagine, that in these Times it can be at all *safer to lay the Loins of the Law on a LAYMAN, than the Little Finger of it on a CLERGYMAN*. Dr. G——N, however he happened to drop this Expression, will be so far from supporting you, that HE *will be cited to shew you the Folly and Wickedness of such vain Apprehensions.*

Give me leave then, Sir, to lay before you HIS *Sentiments on the CRIMES OF ECCLESIASTICKS, and the PUNISHMENTS which Societies ought to provide against them.* A Lesson which I hope will have *some Influence on your Conduct*, as it comes from SUCH *Authority.*

In the tenth *Paragraph* of the *last cited Division* of his Letter, he addresses himself to the Clergy in this REMARKABLE Manner.

“ I presume, *says he to his Reverend Brethren,*
 “ there is no *Protestant* among us who believes
 “ that a BISHOP, as a *Bishop*, is, or ought to be
 “ *exempt from civil Enquiries.* That erroneous No-
 “ tion was banish’d from our Isle with *Popery*, long
 “ ago, and the KING’S SUPREMACY over all his
 “ *Subjects* is not doubted of by any Member of
 “ our Church. Indeed when a *Prelate* acts with-
 “ in his proper Sphere, a larger Portion of Respect
 “ is due—— But whenever any one of that *high*
 “ *Station* acts contrary to his *Religious Character,*
 “ and *strikes at the Establishment of his Country,*
 “ it is his Interest that his *sacred Office* be not re-
 “ garded in the *Question*, lest it serve only to ag-

“ *gravate* the Crimes proved against him ; or to
 “ speak in the Language of the *Great St. Paul*, to
 “ *make his SIN exceeding SINFUL*. It may be con-
 “ sider’d further, that a *Crime against the Constitu-*
 “ *tion* is equally dangerous, whether it be carried
 “ on by *LAW* or *EPISCOPAL HANDS*, by one that
 “ wears a *Sword*, or a *HABIT OF LAWN*. That
 “ State must be unwise to a Proverb, which will
 “ not take the *same necessary Precautions* against
 “ the one as the other ; for the *Care of the publick*
 “ is above any *private* Regard, because it includes
 “ in it *all other Relations*, whether *Natural, Civil*
 “ or *Ecclesiastical* ——— For my part, says
 “ *Dr. G——n*, I cannot but look upon this as an
 “ Instance of *steady and impartial Justice*, such as
 “ every Government ought to observe ; and I
 “ would not wish myself a Member of a *more*
 “ *Platonick Common-wealth*, than where every
 “ Man *who enters into such Measures* as endanger
 “ my *Liberty, my Property, or my Religion*, be he
 “ *Civil or SACRED*, wear he a *Garter* or a
 “ *MITRE*, is upon *Discovery of his Designs*, brought
 “ to a fair Trial, and does upon *Conviction*, pay
 “ that *DEBT OF PUNISHMENT* which the known
 “ *Laws of his Country demand*.”

In the *next Paragraph* he still speaks in same just
 and forcible Manner, “ That the *JUSTICE* and
 “ *SAFETY* of the Nation require that *all Delin-*
 “ *quents* be consider’d and censured *as Delinquents*,
 “ without any regard to the *Office, or Title, or*
 “ *Honour* which they bear.”

I hope, Sir, after this you will never delude
 yourself to think, that it can be *safer to lay the*
Loins of the Law on a Layman, than the *Little*
Finger of it on a CLERGYMAN. You will be of
 Opinion with me, that it is a Position full of *In-*
solence and Scandal to the *Justice of the Kingdom*,

a *Position* which is fraught with *Malice* against our *Constitution*, and which imputes the most *partial*, *oppressive*, and *unjust* Proceedings to the good *People* of *England*.

If, *Sir*, you should still entertain any Fondness for these *detestable* Notions, let me expostulate with you in the *admirable* Words of the *Reverend* Writer in the *third Paragraph* of his *first Division*, where he tells us, he is *appeasing* the little *Jealousies* and *Suspensions* which such as you are apt to harbour in you.

“ I know, says Dr. G——n, that it is natural
 “ for Men of all Societies, even of incorporated
 “ Trades, though never so mean in the *Estem* of
 “ the *World*, to be alarm’d at any Thing which
 “ may seem to reflect *Dis honour* on them as a *Body*,
 “ or which brings the Persons of their particular
 “ Governors in Danger; for where there is a
 “ *Union of Interest*, there is always a common *Jeal-*
 “ *ousy of Danger*. But why should not we, Gen-
 “ tlemen, *addressing himself to the Clergy*, we who
 “ are *bred up to Letters*, and have received that ge-
 “ nerosus Education in our Universities which is
 “ usually thought not unworthy the Youth of the
 “ highest Quality; why should not we, who under-
 “ stand how to *distinguish* and *separate* those things
 “ in our Minds which the *unwise* and *unlearned*
 “ CONFOUND, see clearly that it may be *reasonable*
 “ and *necessary* for the Government to *animadvert*
 “ upon one of our Order, even in the *strictest* Manner,
 “ at the same Time that it reverences the *Holy*
 “ *Function* with which he is invested.”

You will not imagine, now you have heard such Recitals from this *judicious* Divine, nor durst you suggest, that Dr. G——n can possibly serve you as an Authority in any of your *unwarrantable* Claims, or cover you from the Censures due to your *unlawful*.

ful Usurpations. If any thing, Sir, could reclaim you to the *Humility of a Christian Clergyman*, or to the *Duty and Allegiance of an English Subject* ; if any thing could inspire you with a just Sense of your *Oaths and Obligations*, it must be the Words of this great and *able Churchman*, whose *Letter of Advice to the Clergy*, I can never be weary of transcribing.

The *second Part* of his Discourse, *Section the first*, is opened in these Words. “ Give me leave to “ represent that with too many Men, we *the Clergy* “ lay under the Scandal of being a RESTLESS and “ UNGOVERNABLE BODY, The Charge I know “ is not a true one, but it would grieve the Heart “ of a good Man, to find that there should be any “ the least Handle for such an unworthy Aspersions ; “ for, Sedition or *Designs against the Constitution*, is “ in a Clergyman an *accumulated Crime* ; it is a “ whole Cluster of Sins in one, and as many more “ Aggravations when committed by us than by any “ others. For

“ We have solemnly *dedicated ourselves* to the “ Ministry of *Holy Things*, we have turn’d our “ Backs upon the *Cares of a secular Calling*, and “ have confined ourselves to the *more immediate* “ *service of Religion* ; so that for us to be concerned in *publick Affairs*, which are not made a “ Part of our Duty by the Laws, even though “ we should act in them *uprightly*, is hardly *justifiable*, and may well seem a *temporary* Departure from the *Business of our Calling* : Besides, we “ never had yet *much Reputation for our Skill in* “ *judging of publick Matters* — Why then should “ we quit that sacred Province in which our Fellow “ Subjects will easily allow us to be able Judges of “ Divinity, for that in which (let us *confess* it freely “ for all the World knows it, and I think it for our “ Credit)

“ Credit) we are not, we cannot well be Judges
 “ of Politicks.

“ We are *all of us* Men appointed to promote
 “ the *Peace of Mankind*, and to preach the Doc-
 “ trines of OBEEDIENCE *to the higher Powers in*
 “ *being*, and of mutual *Love and good Will to one*
 “ *another*; and can it seem less than a *vile Hipocrisy*,
 “ or a *direct Disbelief* of the great *Truths of Scrip-*
 “ *ture*, if we give any just *Occasion for our Civil*
 “ *Governors to suspect us as Seditious and Disobe-*
 “ *dient Subjects*? We say, and rightly too, in our
 “ Sermons, that we are *an Order of Men* necessary
 “ *to Government*: Let us then by our *Actions*
 “ prove this Truth, to those who think other-
 “ wise of us. We are some of us eloquent and
 “ *copious*, in proving that Society cannot long
 “ *subsist without Teachers of Religion*: Let us then,
 “ I beseech you, make it *visible to all Men*, that
 “ we endeavour to *support the Society* in which
 “ we are so happily planted, and labour with all our
 “ Power, to disappoint the Attempts of those who
 “ would overturn it.

“ We of all Men do, with an *ill Grace*, endea-
 “ vour to work up our *Audience into Fury*, especi-
 “ ally *against the State*; it is the very Reverse of
 “ our Profession, and is just such a *Solecism* in Divi-
 “ nity as *Superstition in Philosophy*.

“ We are to consider ourselves still further, as in
 “ *some sort PENSIONERS to the State* in which we
 “ live. Lest this be not understood as it is meant,
 “ give me leave to express myself more clearly by
 “ saying, that though we have a Claim from Scrip-
 “ ture and Reason, to a Maintenance in the La-
 “ bour of the Gospel, yet the *particular Assignment*
 “ of that *Portion which we enjoy*, is the FREE GIFT
 “ OF OUR GOVERNMENT; or if any one will make
 “ a Difficulty in allowing this, yet he cannot deny
 “ that

“ that the LARGE REVENUES as well as the Ho-
 “ NOURS attending the *higher Stations of the Church*,
 “ do entirely *flow from the BOUNTY OF OUR LAWS*,
 “ and are the PENSIONS, which a wise Society
 “ pays to its *distinguished Ecclesiasticks*, for the Re-
 “ ward of their uncommon Piety and Learning,
 “ and of the *Pattern which they are supposed to give*
 “ of SUBMISSION TO THEIR CIVIL GOVER-
 “ NORS. Some of us enjoy not only what is ne-
 “ cessary for supporting us in the *sacred Business* of
 “ our Calling, but have an Abundance sufficient to
 “ make us sit down in the *Rank of the Great and*
 “ WEALTHY. And I have often thought that if
 “ *some amongst us*, who have been the *warmest Ad-*
 “ *vocates* for the *DIVINE Right of our Incomes*,
 “ were strictly to take the Measure of them from
 “ what is *said concerning them in the Gospel*, they
 “ would LOSE AT LEAST ONE HALF OF THEIR
 “ REVENUES IN THE DANGEROUS EXPERIMENT,
 “ and perhaps have but the T^YTHE LEFT THEM
 “ OF WHAT THEY NOW ENJOY from the *Munifi-*
 “ *cence of the Legislature*. This therefore is an *Ar-*
 “ *gument of MUCH WEIGHT*!—And may teach us
 “ that as our *Civil Governors* are our *Benefactors*,
 “ whoever resists them must appear *basely unthank-*
 “ *ful*, and cannot shake off his *Obedience*, without
 “ taking upon himself a *full Load* of the INFAMY
 “ OF INGRATITUDE.”

I have now compleated *such Extracts* from this
 Letter of Dr. G——n as can be fit for your At-
 tention *most reverend Dr. CODEX*. You have now
 seen the *Judgment of Parliament* in the IMPEACH-
 MENT of a former *spiritual Offender*, for *taking to*
himself the Royal Nomination to Ecclesiastical Dig-
nities and *intruding upon the Place of great Officers*
appointed to advise the Crown. You have seen the
 severe Animadversions of the *grave Author*, your
 Reverend

Reverend Brother, so often cited against you ; and it may be expected you will not hereafter advance a *Claim of Right*, that any of your Profession should DIRECT the K—— or that any *Ecclesiastick* whatever should SHARE his *Royal Prerogative*, or that his Majesty should *make himself* BUT THE EXECUTOR OF YOUR PLEASURE.

It is however clear and incontestable, that this will be the Case, this daring and dangerous Encroachment will be carried on, if ever a *Governing Prelate* shall assume to himself the *Right of* REPUDIATING CHARACTERS, *when they shall be recommended to Ecclesiastical Preferment*. Let any Man consider the Consequence of this Practice, and he must see, that *Ambition* and *Avarice* would by such Means, have the *largest Opportunity*, of extending their most *destructive* and *rapacious Projects*. If an INQUISITION were lodged in the Hands of *one or more Churchmen*, to TRY and JUDGE any Candidate for *Royal Promotion in the Church* : If this might be done by the Evidence of *low and profligate Persons* ; by Discoveries of *loose Words* and *private Conversations*, pretended to have happened at any former Distance of time, so that the *Opportunities* may be *Irrecoverably lost*, of recollecting every material Circumstance, of setting things in their *true Lights*, and bringing *those* who were *present*, besides the *infamous Informer*, to bear Witness of what was *really spoke* in his Hearing : If this, I say, is to be the *Scheme and Process of such an Inquisition*, NO ARBITRARY CHURCHMAN in future Times, will ever be without a *Retinue of Ecclesiastical Affidavit Makers*, and *Spiritual Preferment Stoppers*, who will prostitute their *Oaths* and *Inventions*, to blast the *Characters of all Men*, who may be likely to Rise in the Church contrary to his Interests, so that he
may

may indulge his *Love of Power*, his *Lust of Lucre*, his *Envy*, his *Hatred*, his *Caprice* or *WHIM*, to ruin the fairest *Reputations*: And as the *best Men* in the World will be the most obnoxious to his *Resentments*, the most formidable to his *Power*, and the most to be dreaded by his *jealous Ambition*, Such Men will be the first to feel the *Fury of his Inquisition*, and to be DEFAMED by the pestilent *Tribe of his abandoned INFORMERS*.

Such were the Practices common in this Kingdom, *before the Reformation* of the Church, when *Edmund*, the cruel and violent *Bishop of London*, eclipsed the Power of the Crown, branded the most deserving of the Clergy, and butcher'd the most Innocent of the Laity. As he carried on every *iniquitous Project*, he retain'd every *infamous Prostitute*; and a memorable Instance of his *vengeful Temper* occurs to my present Recollection. He had seen a *Clergyman* rise to a Dignity by the Assistance of very *honourable Patrons*, whose Power he consider'd with as much Awe as he beheld it employ'd to his sore Vexation: Whilst the Affair depended he had try'd every *decent Artifice* to defeat them; He was not immediately willing to break with them, and thought that his Ends might be carried by smooth Expedients; but when once he found his *Intrigues* were baffled by their *superior Discernment*, and the Promotion was obtain'd so much to his Disappointment, he gave the utmost Scope to his Malice and REVENGE. The first vacant *Bishoprick* was made use of as the fittest occasion for the Exercise of both. The very Person whose Advancement he had so lately labour'd to obstruct, did HE himself officiously name to supply that vacant See, when no Man ask'd or expected it: And this most *insidious Offer* he made with express Design to possess himself of a proper Opportunity, whereby he defame the Person, and set him

him aside in the Promotion which he with *so much Treachery* had OFFICIOUSLY pretended to design in his Favour; making *his Reputation* the BUTT of *spiritual Informers*, and fixing his PRELITICAL BRAND on his Name, as a lasting Punishment due to that Ecclesiastick *who had dared to rise in the Church* without HIS CONSENT, and as a perpetual Incapacity ever to rise in any future Instance.. I must not dismiss this Affair without a just Remark. It was the Glory of a most renowned Protestant QUEEN that She mortified the Pride, and crushed the Power of this *Unchristian Prelate*.

If I should view this Scheme of an INQUISITION, in the Lights of your own Interest, I believe I could easily deter you from pursuing any such *pernicious and detestable Project*. Are you, Sir, so warm in your Situation, that you desire no *earthly Advancement*, or are you so secure in your Reputation, that such a *Method of Practice, such an Inquisition*, might not easily destroy it? And are you sure, that you have no *Enemy in the World*, whose *Aversion to your higher Promotion*, might not induce to seek out *Witnesses* of your former *Life and Behaviour*? Think then, that if a *proud, ambitious, and malicious Prelate*, should ever have the Opportunity of *obstructing your Exaltation*, by fixing a *Stain on your Character*, Whether his Resort among *your old Comrades* might not furnish such an Adversary *with fit Instruments* to asperse you? And whether the *Lure of his Favour*, might not seduce some *hungry starving Ecclesiastick*, to testify that which every Man would *reject with Scorn*, were it not sanctified by those *Solemnities*, which provoke our *Abhorrence*? Suppose that any one should have so much *ill Will*, and allow himself so large a Liberty, as to aver against you,

Sir,

Sir, that *thirty Years* since, or *upwards*, you were a most *virulent Jacobite*, and not only expressed the utmost *Rancour* against the *Revolution*, but pledg'd, in *divers Companies*, the most *unlawful Healths*, or that you refused the *Oaths by Law required*. Do you not think, that were it possible to procure such *Depositions*, it would be very hard upon you, if *Encouragement* should be given to evil or *envious Men*, in the *Business of defaming you*, and that such *Defamation* should prevent you from the *Benefit of such Promotions*, as the greatest *Persons* had endeavoured to procure, or *Royal Favour* intended to give you? And would you have been content to have *lost a Bishoprick*, or would you be willing to *bazard an higher Promotion* on such an Experiment, as bringing to *Light the Iniquities*, which might be *possibly charged on the Course of the Life*, in a *Train of Exactions, Extortions, Oppressions, and Acts of Injustice?*

Do not therefore recommend such *Schemes* to the *Publick*, or to the *Crown*, as must, and will be one Day or other the *Introduction of this Practice*, and may be the *Destruction of your own Credit*. If you did but reflect on what *some Men* have done, you would tremble to consider what *Persons of their Complexion* may do. I have heard of a *CHURCHMAN*, who promoted a *Prosecution* against a very *scandalous Offence*; and on the *Accusation of that unnatural Sin*, many were pursued, even to the *last Sentence and Execution of the Law*. This Person, with great *Ostentation*, boasted of this *Service* which he had performed, to the *Cause of Religion and Virtue*. It nevertheless happened, that a *Priest in the District*, where he had *Authority*, a *Man of the most profligate Principles*, and in all *Respects of the most infamous Character*, was known to him by the *meritorious Distinction* of a most
violent

violent Bigot. As he was known to all the World by every *immoral Practice*, and by his avow'd *Dissaffection* to the *Royal Family*. This *wicked Man*, and what better could be expected from him, was as *unnatural in his Vices*, as he was *odious in his Behaviour*. He had long been made scandalous by his most *shocking Amours*, and at length was *exposed* by one of a *flagrant* kind carried on with the CLERK OF HIS OWN PARISH; he had by his Practices on this Person, brought him into the *Hands*, and under the *Operations of Surgeons*. The *Fact* was too notorious for the *Crime* to pass unpunished. The *honest Laity* thought it a Matter, fit for the Cognizance and Correction of the *Civil Magistrate*; but whilst this purpose was in Agitation, his *Reverend Superior* interposed, for the *Honour of his Order*, desiring that this vile Delinquent might be first prosecuted in the SPIRITUAL COURT, where having once been formally *divested of his Ecclesiastical Character*, he might then be *decently delivered up* to the *Secular Power*, and punished in his *Lay Capacity*, for Crimes which he actually had attempted in his *Clerical Habit*. The Prosecution under this Management, was begun, was spun out with tedious Delays, and after the most *trifling Defence*, was at length concluded to the *Condemnation of the accused Party*. An *Appeal* was then lodged, was *protracted* in an extraordinary Manner, and the *Appellant* found GUILTY again of those *unnatural Practices* which had been laid to his Charge. See now the Use of these Delays! The Prosecution had been so long depending, that it would have had no Countenance in the *Civil Courts*, had an *Indictment* been preferred so long after the *Fact* was Committed. The *Father of the Flock* having therefore with this Design, prevailed by his Influence, that
the

the Process should continue so long depending, did at last, with great *Humility*, and *brotherly Love*, by his good Offices, *moderate the Judgment*, and SCREEN the *unnatural Offender* from Justice, so that the *Spiritual Judge*, condemn'd him as GUILTY OF ALL THOSE UNNATURAL PRACTICES, yet discharged him by a *Commutation* of 100 l. *Costs*; *reproving* him, in the *gravest Style* for this *criminal Conversation* with his CLERK, and enjoining him not to commit such filthy Sins in Time to come. Thus was *Justice* disarmed of her Power to punish the *worst Offences*! Thus did an *intriguing Ecclesiastical*, SCREEN Enormities in his *own Order*, which he had followed with all the *Vengeance of Law* in the *Case of other Men*! And do you not think, that were such a Man to be entrusted with *Supreme Power in the Church*, he would employ it as wickedly and as *partially*, in STIGMATIZING some, as he hath employed it in SCREENING of others? And that as he can protect the *worst sort of Men* in their Crimes, for being subservient to his exorbitant Projects, he would BLACKEN THE fair REPUTATION of others, for being *too honest to join in supporting his Iniquities*?

Such Behaviour in any *Churchman*, contributes more than all the *Works of Infidelity*, to blemish the Honour, and subvert the Foundation of the *Christian Religion*. Those who have the Cause of Virtue and Piety most at Heart, lose their Zeal in the Service, or the Support of a *Church*, whilst they see *Churchmen* acting in such a *Manner*, and *Church Authority*, prostituted to such *unchristian Ends*. One PASTOR of this Complexion confutes ALL the Pastoral Letters that ever were written; and the World will be apt, however unjustly, to conceive, that nothing was ever charged on Ecclesiasticks which was not true, if ever they shall
see.

see there is nothing immoral, but what *some of the Order* can commit, especially if *such Offenders* should be of *such Rank*, that *their Example* cannot be of more *extensive Influence*, than it ought to be of *lasting Infamy*.

But if ever we should have the Misfortune to see the Scheme which you have recommended to the *Imitation of Christian Princes*, obtain under *our Constitution*; if ever we should see a *dishonest* and a *defaming Churchman*, endeavour by his *Calumnies* and his *INFORMERS*, to propagate *Falshoods*, and promote *PERJURIES*, thereby to *disgrace an innocent Man*, whose Merit he envies, and whose Integrity he looks on with *fearful Eyes*; if thus he shall labour to circumvent the most *worthy*, and ruin the most *amiable Character*, may there never be wanting a *GREAT and POWERFUL PATRON*, to *sustain the Cause of Innocence*, whose *AUTHORITY* to protect him, may be as *irresistible*, as that *ELOQUENCE* with which he shall *plead in his Favour*, and whose *HONOUR* shall make him incapable of giving up his *Friend* to the *Loss of his dearest Reputation*, when the *Favour* which he sought to procure him, shall have *incited such scandalous Church Jobbers* to *disgrace him*.

It is a *Security*, as it is a *Comfort* to us, that the *Honour of the Crown*, and the *Wisdom of that PRINCE who wears it*, will never permit his *Favours in the Church* to be *ENGROSS'D* by any *ambitious Churchman*, nor his *Royal Grace*, at any Time intended to be confer'd on a *deserving Clergyman*, to be *intercepted* by the *base Attempts* of *PROSTITUTE INFORMERS*. He will be *too jealous* of his *Imperial Dignity*, to suffer that any *Ecclesiastick* whatever shall *openly boast*, in *Derogation of his Royal Supremacy*, THAT THE K—— IS DIRECTED BY HIM, that HIS MAJESTY SHARES HIS ROYAL PRERO-

GATIVES WITH HIM, AND MAKES HIMSELF BUT THE EXECUTOR OF HIS PLEASURE.

Our Sovereign, Sir, is not to be treated with *such Insolence and Pride*. He hath shewn to the World that *he will be KING OF HIS PEOPLE*; and will be as far from allowing an *ambitious Churchman* to DIVIDE his *sovereign Authority*, as He will be from suffering any *such Scheme of Ambition* to be carried on by the *vile Arts* of PERJUR'D INFORMATION. He will neither *gratify the wicked* in their *unjust Usurpations*, to the Diminution of *his own Glory*, nor give up the *worthy and innocent* a Prey to their *vindictive Revenge*. He will, whenever he finds it expedient, *abate the Pride of such Men*, though they should be as *insolent* in their *Threats of opposing his Service*, as they were *indecent* in their *Boasts of making him the MEER EXECUTOR OF THEIR PLEASURE*; and they will see, when they provoke his Royal Indignation, that in the steady Course of *impartial Justice*, it is as safe to inflict the *Punishment of Law* on an *offending Clergyman*, as on any *Layman* whatever.

As this is the Light in which every *faithful Subject* regards *his Prince*, I hope, Sir, that since it is your *Duty*, you will soon find it to be your *Interest* to treat his *Royal Person* with the *same Respect and Decency*; and that you will apply to *Christian Princes*, on future Occasions, in a much more *becoming Manner*, than by *Paragraphs* printed in the *Daily Papers*, setting forth to the World what *Examples* are *fit for such Princes to imitate*.

I am, S I R,

Your most Humble Servant, &c.

Lincoln's Inn.

5 March 1733.





